

Zion's Herald.

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TENNYSON.

IN LUCERN TRANSIVIT.

From the misty shores of midnight, touched with
splendors of the moon,
To the stirring tides of heaven and the light more
dear than noon.

Passed a soul that grew to music, till it was with
God in tune.

Brother of the greatest poets—true to nature, true
to art—
Lover of Immortal Love—uplifter of the human
heart—
Who shall help us with high music, who shall sing if
thou depart?

Silence here—for love is silent, gazing on the lessening
fall;
Silence here—for grief is voiceless when the mighty
poets fall;
Silence here—but far above us many voices crying,
Hail!

—HENRY VAN DYKE, in N. Y. Tribune.

The Outlook.

The American Board of Commissioners for Foreign Missions held its eighty-third annual session in Chicago last week and transacted its important business. Thirty-one missionaries have been sent out during the year. Out of 4,500 Congregational churches, 3,300 had contributed to the funds of the Board. The annual contribution averages over \$400,000. The inevitable struggle between the liberal and conservative elements in the make-up of the Board broke out afresh at this meeting. Complaint was made that the rules of administration laid down at previous meetings had not been interpreted liberally; that the Prudential Committee would not send out as missionaries the liberal members of its own body, even if they were disposed to go. A resolution was offered to the effect that all young men and women of approved Christian character, of sound physical qualifications, who accept the creeds of the churches from which they come and the Congregational creed as set forth in the confession of 1883, should be accepted as suitable candidates for missionary services, and that all missionaries should be allowed the same freedom of thought and speech as is enjoyed by ministers at home. This resolution was promptly shelved. Dr. Storrs, however, would not accept re-election to the presidency until after a resolution was passed pledging the Board to a liberal interpretation of the rules laid down at New York and Minneapolis. In defining his position, he said:—

"Our administration under the New York and Minneapolis rules has been successful. We have held that it is not advisable to send men into the foreign field who believe in a probation after death. I do not wish to teach the heathen what is not taught in the Word of God. I do not believe in that doctrine, but I do desire to see a liberal catholicity in the Board. My definite, absolute and final position is this, that young men who are not certain whether there is to be a future probation, who neither affirm it nor deny it, but who are willing to leave it to God, and who have all the other qualifications for missionaries, should be considered suitable for foreign missions."

If the Prudential Committee will honestly act in accordance with this view, there will be less criticism on this point at the next annual meeting in Worcester. The resignation of R. V. C. A. Dickinson from the committee was filed by the election of Dr. McKenzie; and Rev. Dr. F. E. Clark's name was retained, though he had left his resignation in Mr. Dickinson's hands. On the question of a closer relation between the Board and the churches, two reports—a majority and a minority—were submitted, but both were recommended.

The great brick tunnel on the American side at Niagara, 6,700 feet long, is finished, all but the portal, which will be completed in a few days. For nearly two years a small army of men have been at work, day and night, forcing a passage-way for over a mile through solid rock, using on an average 1,400 pounds of dynamite every twenty-four hours. The canal that will conduct the waters of Niagara River to the wheel-pits and this tunnel is being rapidly excavated, and will be ready by the first of the year. It is over 100 feet wide, and will be provided with gates to regulate the supply. Four great turbine wheels in a row, located in a pit 170 feet deep from the surface of the ground to the point where the water will be discharged into the tunnel, have been provided for; others will be added. A village has already been started along the river margin, and dozens of buildings and factories are going up, with arrangements for sewerage, grading and lighting the district. The company will be ready to furnish power by the first of March or before, at very low rates as compared with steam. Much of the power developed here will be converted into electrical energy for distribution at remote points. The company also owns the Canadian franchise. On that side a tunnel only one-tenth as long as the American will be required to develop an equal capacity of horse-power, namely, 100,000. Factories will, undoubtedly, spring up in that region also, and some of the power there generated will, it is expected, be transmitted to the American side—to Buffalo and other places. Work will be begun on the Canadian tunnel in the coming spring.

New York City leads off this week in the Columbian celebrations with manifold and magnificent festivities. The churches began it, the Hebrews taking the initiative on Saturday last in their synagogues, and Protestants and Catholics following, the next day, with services of commemoration and praise. The school parade occurred yesterday, thousands of youth marching along the decorated streets in a grand procession amid great enthusiasm. The Art Exhibition, at the National Academy of Design, was thrown open, and the triumph of Columbus was set forth in a musical allegory in Carnegie Hall. Today, as we go to press, the Naval parade is in progress, the warships of our new navy steaming slowly up North River, followed by friendly cruisers of other powers and merchant and pleasure vessels. A parade of the Catholic societies, and the singing of the cantata of "Columbus," with an evening display of fireworks from Brooklyn Bridge, are also on the program. Tomorrow the Military and Civic parade comes off, with the unveiling of the monument to Columbus; and in the evening a glittering pageant including allegorical floats and illuminations extending over the route of the Military parade. The fitting close will come on Thursday evening at the public dinner in the Lenox Lyceum when distinguished speakers will eloquently sum up the lessons of the occasion. It will be a week to be remembered, in our metropolitan city.

The highest legislative body of the Protestant Episcopal Church—its triennial General Convention—met in Baltimore last week, and organized for a prolonged session. It consists of two houses—that of the Bishops, of whom sixty-three were present at the opening, and that of the Deputies (composed of clergy and laymen), numbering about 400 members. Thus far, with the exception of a day devoted to missions and the colored work, the two houses have been occupied with liturgical revision. The report of the committee on the Revision of the Prayer Book has been for several years under consideration, and it is now before the Convention for final adoption. Voluminous items are embraced in it. The provision which allows the omission of the Ten Commandments in reading the ritual, provided they be read once each Sunday, has been agreed to; also one which entitles the congregation to receive the communion whenever the priest receives it—a set-back to the High Church party. Of the fifty-two amendments proposed nearly all have received favorable action. A good deal of excitement was caused by the report of the committee on the Colored Work, which opposes clearly and openly the appointment of Negro bishops. That the discussion of the Revised Hymnal, when it comes before the Convention, will be a lively one, was foreshadowed by the feeling elicited on the presentation of a memorial asking for the restoration of 167 hymns to the proposed book. Dr. Huntington, of New York, introduced a resolution which, if adopted, will signify much to the church. Briefly, it called for the incorporation into the constitution of the church, of the Lambeth declaration that a belief in the Scriptures, the two creeds, the two sacraments and the historic episcopate, is all that need be required of those who would enter the church; and the resolution further declared that any congregation having a duly ordained minister, and accepting the substance of this declaration, may be received into the church, using such a liturgical service as may be approved by the Bishop. The Convention will be in session two weeks longer.

The long legal battle over the incandescent lamp is ended at last. The court of last resort has decided that Edison is its inventor. The dozen or more companies that have been manufacturing these lamps for years must cease their work unless they arrange with the Edison Company to continue, and they must, further, account for infringements in the past. The daily consumption of lamps is supposed to be nearly \$80,000, and of these Mr. Edison's firm has been making only about 40 per cent. The decision means a million or two more of yearly revenue to the Edison Company; but "the wizard" himself will probably feel better pleased at the vindication for which he has so long waited than for the pecuniary profits that may accrue from it. His patent was issued to him twelve years ago, and almost constantly since that time there have been rival claimants to priority in this important invention, and vexatious litigation. All this ends now.

Briefer Comment.

AND still another trait! With no fear of the Sherman Anti Trust act before their eyes, twenty-three firms of type foundry have organized themselves into a big combine, capitalized at \$9,000,000, and propose henceforth to control the manufacture of type in this country. That means that competitors will be driven to the wall, workmen reduced to such terms as the syndicate may see fit to impose, and prices advanced in due time—all this in order to line the pockets of holders of trust certificates. The methods of these combinations are so palpably, unscrupulously selfish, and their existence so detrimental to the peace and prosperity of society, that against them should be unceasingly leveled not merely public disapprobation, but all the resources which the law is entitled to use.

TRUSTWORTHY news of an important character was received from Venezuela last week. It came from Admiral Walker, commanding our naval force in those waters, and reported the total defeat of the government, the capture of the Venezuelan commander-in-chief, and the occupation of Caracas by Gen. Crespo. The President and his ministry have abandoned the country. This makes the revolution a success. A new government will be promptly formed, and the bloody strife which has for so many months disquieted this South American republic and paralyzed its industries, will

cease. The cause of the trouble was similar to that in Chile—the determination of President Palacios, on some ostensible patriotic pretext, to hold office after his term had expired, and to assume dictatorial powers.

PRESIDENTIAL CAMPAIGN SERIES III.

CONSIDERATIONS IN FAVOR OF THE
DEMOCRATIC PARTY.

HON. JOHN E. RUSSELL.

THE Democratic Party was in control of the government, with little interruption, from the beginning of the century to the outbreak of the Civil War. With its infant hands it strangled the serpents of Federalism. The influence of Jefferson and Madison pervaded the country, and when Monroe was President there was but one political party. After this the Whig Party arose; but even the magnetism of Clay and the force of Webster could only make it a respectable opposition.

When, in the course of events, we were compelled to settle finally the questions arising from the anomalous institution of slavery, bedded by the founders of the republic in the organic law, the Whig Party disappeared, swept away by the first breath of the gathering storm; the Democratic organization rapidly dissolved, and a new party took control. In the great change the Democratic voters swelled the ranks of the new organization, and when the war came on they filled the regiments of the Union.

It is a common assertion that "the Republicans" did all the fighting on the Union side. To show the truth, take the record of two States: Illinois cast 172,000 votes for her own Lincoln, and sent 259,000 men into the army. Missouri, always a Democratic State and divided on slavery, cast 17,000 Republican votes in 1860, and put 109,000 men in the Union army. The object was to preserve the Union, with powers delegated by the States, upon the original foundation as laid down by the founders. In all its history it had been beneficent, and in its defence the people joined with a flaming patriotism. Party bonds could not restrain nor appropriate.

The Republican Party thus formed had its mission, and the people acting under its name accomplished the work; but from the time of the peace its actions have been questionable, inviting honest opposition; and the discussion which is the life of constitutional government, and the causes which effected the original rise of the Democratic Party, began to work powerfully for its restoration.

Look for a moment at this origin. Among the founders of the republic, nursed under the cold shadow of aristocratic forms, there were wise and careful leaders who distrusted the people; there was a deference to wealth and what was then called "well-born" position. There were the great body of the people fit for the work of the community, and a class, by position and education, fitted for social dignity, political honor and public service. There was a profound respect for Old World forms and opinions. It was then the Democratic Party came into being.

To Save the Fruits of the Revolution.

To curb the tendency to revert to a government of a class, and to raise the poor man to equality in the State and fit him for public service. It developed the idea that the best government is that which governs the least; that it is not politicians, nor scholars, nor soldiers, who make a nation, but that its strength proceeds from the toll of humble men. It held that government is not a patent, or ornament, or crown of national life, but simply an instrument, a means to an end, to be weighed and measured by its practical working in the service of the people. So successful was this Jeffersonian theory, that it took entire possession of our politics. It made a party pervaded with the "fine, sweet spirit of nationality," which was earnestly American. Colonial subservience to European ideas was obliterated, and the great experiment of government by the people went on under the lead of Democratic ideas, as under the cloud by day and the pillar of fire by night.

Nothing is more common than the assertion by shallow men that at the breaking out of the Civil War the country was in a chaotic and weak condition as the result of Democratic administration. The cold statistics show the enormous growth and progress of the republic in material things. The narrow belt of settlement on the Atlantic had widened until the breadth of the continent had been spanned, and cities were rising on the shores of the Pacific. Read the glowing boasts of orators and politicians, the exaltation of President's messages; mark a commerce upon every sea and a prosperity that had attracted the attention of the civilized world.

But there is a greater proof of the value of the life of the first part of the century in the courage, the persistence, the unquenchable determination which were the characteristics of the war upon both sides. Whence came the fortitude and sacrifice in the field, the magnanimity in victory of the North, and the composure, dignity and spirit of the defeated and ruined South? Whence the resources in money and credit which sustained the government in that prodigious struggle? Were not these conditions due to all that had gone before in the years when national life was developing, as the wealth of harvest proceeds from the toil of the plowman and the faith in which seed is sown?

Since the war, relieved from the incubus of slavery, for which no party was responsible, the same people and form of government have proceeded until millions of voters go to the polls who do not remember the war, or

who have been made citizens since the peace. During that time the war and its success have been the carefully-managed political capital of Republican politicians. That party has had all the emolument and honor of public office, which it has used to the utmost; it has, against the warnings of its best men, loaded the people with a pension roll greater in numbers than the army rolls of the Confederacy, calling for nearly a hundred and fifty millions a year, which has partly been a bribe to voters and partly an excuse for "protective taxes." It has its treasury in the "law-made wealth" of protected interests with which it has controlled doubtful States; it has used business domination and social oppression to retain its voters; but under all these adverse conditions the steady increase of the Democratic Party clearly indicates that it is drawing strength from the original source, and that again, as in the early days, it is

The Party of the People Against the "Classes."

Under the conditions I have stated, Mr. Cleveland was elected in 1884. It was a triumph of the people over politicians; it was assisted by the protest of men of high feeling of honor and sensitive conscience against methods, influences and tendencies which had debased the character of public service; it was a rebuke of the bitter partisanship which for years had slandered half the voters of the republic with the charge of unpatriotic designs. What was it not worth to prove by the record of that administration the patriotism of all the people, and to establish that our government is not a failure? There is not a thoughtful lover of his country, whatever political views he may entertain, but is grateful for that administration.

This year, it is said, our choice is between two men who have each served a term, and in either case we will have a good administration, as both are honest men. The choice is not between two men; it is between the principles of two parties. Presidents should be "honest men" without commendation, but the honesty of men may rest on different foundations. There is the honesty of policy and the honesty which policy cannot affect. There are men who will give full expression to what they feel to be right in public policy on the eve of election, and there are men who will withhold or forward measures that may have an influence on party success. There could be no place in the cabinet of Mr. Cleveland for a man who had collected great sums of money to influence the election of his chief, no bureau that could shelter a rascal. The broad and generous character of Mr. Cleveland could not cherish the spirit that directed the State Department in the affair with Chile. Never before has our diplomacy been so degraded as in the bullying conduct of the most powerful of governments towards a sister republic. The affair with Chile, and the murder of Barrundia on the deck of a ship, our flag flying over it, because our minister refused him the asylum never before denied to a political refugee, has had an effect to alienate the feelings of the people of this continent, and to prevent amicable relations that cannot be recovered by trade reciprocity in a generation. We have been great losers by the conduct of the State Department under the present administration.

The pressure of the force bill against the peace of the country and the will of the people has been detrimental to every interest. It was the only reason for the admission of several Territories, for the purpose of increasing the majority of the Senate. States were made whose populations are not equal to the requirements of a congressional district. These senators were no sooner sworn in than they traded votes to injure the franchise for votes to corrupt the currency. Now we behold a virtual abandonment of the force bill as a matter of policy. If this measure was to secure the purity of elections and do justice to a large number of humble voters, as was contended, then its abandonment is a political crime. Voters anxious to preserve sound currency should bear in mind that in Mr. Cleveland's administration there was not a bill passed increasing the coinage of silver. Under laws recommended by Mr. Harrison and signed by him, we are now on the verge of a silver basis and are annually augmenting the currency with some fifty millions of paper dollars, worth about two-thirds of a gold dollar.

The most important matter before the people in this election is the

Overshadowing Question of Taxation.

They are to speak again upon the new financial policy as embodied in the McKinley bill. I use the words "new policy" because the principle of the bill is absolutely without precedent in our history or in financial history. Never before was there a bill passed by any parliamentary body increasing taxes for the purpose, as stated in the caption of this bill, "to reduce the revenue." The authority of Congress to tax is based upon the clause of the Constitution which empowers it "to collect taxes, duties, etc., to pay the debts and provide for the common defense and general welfare of the United States." The McKinley act is taxation to prevent imports, to reduce commerce, and by preventing competition permit manufacturers to raise the prices of commodities. Its effect is to transfer the highest power of government to individuals and corporations. The McKinley idea of a tariff is the maximum of burden and the minimum of revenue; the Democratic idea is the minimum of burden with the maximum of revenue. The Democratic view of government is that the welfare of the people is to be considered before the welfare of any man, interest or class; that taxes shall be laid and collected by government only for its support—that is, "for revenue only." It is necessary in equitable taxation that it shall be as equal

as the ingenuity of statesmen can devise. All unnecessary taxation is tyranny, and cannot be tolerated by freemen. A close watch upon the public purse is the vigilance required to preserve liberty.

The pretense of McKinleyism is in the "general welfare" clause of the Constitution; the manufacturer is allowed to tax consumers to enable him to pay higher wages. This is a mere pretense. Wages cannot be made by law. In fact, it makes the manufacturer a trustee of money collected for the laborer, but it gives labor no power to enforce the trust, nor can it ever get an accounting. Protection undoubtedly benefits a class; that class consists entirely of manufacturers who raise prices. If they divided their gains with their employees, there would still be a great injustice, because the whole number of people engaged in protected industries, men, women and children, native and foreign-born, is not a million in number. Foreign goods are taxed, but foreign laborers are invited by our tariff. It stimulates immigration of the most ignorant and debased people of Europe and Asia. The gravest question is: "How shall we restrict this dangerous immigration?" Statesmen are confounded at the prospect. It is not the skilled labor of France, Belgium or Holland that seeks our shores; the German immigration declines; the Irish come in smaller numbers; and English artisans prefer the wages of free trade to ours; but still the tide rises of uncouth people from countries until lately only known to us by names upon the map. These people must be assimilated; they must have work, and live, and compete with our people and lower the wages of labor. The system of indirect taxation, though the most clumsy, costly and unequal of all devices, is approved by our practice. The Democrats consent to it, but would put it in its least objectionable form of tariff for revenue only.

No human ingenuity could devise a tariff to raise the amount of money needed by our government without affording a degree of protection amply sufficient for our manufacturing interests. All that is necessary, if any protection is necessary, is to cover the difference in cost of production between this country and Europe. This the Democrats have always been willing to do. They oppose unnecessary taxation and extravagance in government, and they cannot believe that a people can grow rich from their own taxes. There is a class that does grow rich upon privileges, and in times of extravagance traders and speculators amass fortunes, while the great body of the people labor to support themselves and pay their taxes. Under our system property pays no tax; the burden falls upon consumption. A Methodist minister with a salary of \$800, hiring a small house and supporting a family, may contribute as much to the revenue as an Astor or a Vanderbilt. The wealthy can shift all taxes upon the tenant or borrower; traders and professional men can add to their profits and charges; but there is a last man, an ultimate tax-payer, upon whom the burden finally falls; it is the man or woman of fixed income who cannot take the risk of trade or speculation; it is the laborer who cannot raise his wages, and the farmer whose prices are made in the markets of the world. And are not these the people of the country? Do they not bear its burdens and make its prosperity? When they are told that the prosperity of this great Union of States depends upon taxes, let them reflect that this has been a prosperous country ever since our fathers laid broad and deep the foundations of civil and religious liberty upon these Western shores.

We are heirs of all ages. The liberties we enjoy have been bought with a great price. Our prosperity is due to free institutions established by toil and suffering, to religion and education, and to individual ownership of land which has stored the elements of fertility since the hour when the morning stars sang together at creation, unwaged by hungry generations. And here let me close with the words of Thomas Jefferson, the illustrious founder of Democracy: "With all these blessings, what more is necessary to make us a happy and prosperous people? Still one thing more: a wise and frugal government, which shall restrain men from injuring one another, shall leave them free to regulate their own pursuits of industry and improvement, and shall not take from the mouth of labor the bread it has earned. This is the sum of good government, and this is necessary to close the circle of our felicity."

EPWORTH LEAGUE.

Annual Convention of First District.

WITH a very full church the first session of the third annual meeting of the First General Conference District of the Epworth League opened in Trinity Church, Worcester, at 2 P. M., on Thursday, Oct. 6. Mr. H. E. Richardson conducted "songs of praise," after which Rev. William T. Worth, pastor of Grace Church, Worcester, led the devotions.

Then the following question was taken up: "What shall our Annual Meeting Mean?" Mr. John Legg answered for Worcester, offering a hearty welcome to the delegates, and declaring that in a late no-license campaign in that city the young people had much to do with the great victory.

Judge L. E. Hitchcock replied "for the denomination," affirming that the League should ever be in the advance column, as was Wesley; and, with character and truth as our guides, Epworthians should use the League for themselves, the church, and the service of the living God. This is our mission.

Rev. Walter J. Yates presented an answer "for the church universal." He said the church universal included all continents, all islands, all denominations, both the church

and militant and church triumphant; and though it is impossible to speak in five minutes of this universal church, this convention will set in operation powers that will reach into every continent on the globe and even into heaven.

Rev. Liverus H. Dorchester read an answer "for the League in the future in its efforts to reach and save young people." Our gatherings, he remarked, should aim to have special results, as secular meetings, like teachers' institutes, do; or, better Bible readers, more success in reaching and saving the lost, and more skill in perfecting the means at the command of the League.

After organization, Rev. W. I. Haven, the president, delivered his address, which was, in substance, as follows: He traced in a word the historic steps towards the consolidation of the League and the official recognition of the League by the authorities of the church, and expressed his gratitude for the personal helpfulness that had been given to him as president of the First General Conference District during his five years of service. But what is there in our past to encourage us for the future? Unlike Sherman in his march to the sea, we must not cut ourselves off from the basis of supply. Then referring to the work of Columbus, he asked if the civilization which he represented is our heritage, and answered by saying that our inheritance is not Roman. Its roots go down deep into the soil of England, and ours is an English ideal. This ideal conquered at Naseby and at Yorktown, and it has shaped our national thought and life. We are the children of all the heroic English struggles for liberty; and we are the heirs to all of English glory. We must not get our inspiration alone from the fenced-off Wesleyan revival. Hugh of Avalon belongs as much to us as Wesley. Nay, we are the heirs of all the ages. All of the past that is noble, all that is of Christ and for Him, is ours. We are very rich in the Christ-like life of the past. What are we going to do with these riches? We must have increase of riches for those who are to follow, and for Him when He shall come in His glory.

Mrs. C. A. Richardson having sung a solo, "Pardon," Rev. F. H. Knight read his report as secretary, by which it was learned that 100 new chapters had been added during the year to the roster; that 100 chapters, selected at random, have gained 1,192 members; that only 4 per cent. attempt to operate but one department; that one League of 17 members is doing good work in all the departments; that the department of spiritual work is at the top; that 100 chapters, taken at random, raised \$7,700 for all purposes; and that a host of young people have been brought into contact with the church through the League.

"All hail the power of Jesus' name" having been sung, Mr. William M. Flinders submitted the treasurer's report, which showed at least a good financial condition. Various items of business were then attended to.

There was an immense crowd in Mechanics' Hall where the evening meeting was held. Rev. E. H. Hughes, of Newton Centre, led in prayer, the choir following with an anthem. Mayor Harrington then spoke a pleasant word of welcome in behalf of the city.

Hon. C. C. Corbin followed with an address on "Positiveness." Nabby-pamby men and shilly-shally women, he said, are of but little use in this work-a-day world of ours. Beauty has power to attract us. Power ever has power to attract us. The three great names of America—Washington, Lincoln, and Grant—suggest to us the idea of positiveness; so, also, those of the Iron Duke, the Little Corporal, and the Great Emperor. As the devil-fish in Victor Hugo's "Toilers of the Sea" held the poor, shipwrecked man in his powerful tentacles, so sin and evil bind us; and as he made a superhuman effort to free himself, so must we. We must not dawdle. Religion is a positive matter. Do you doubt its power? Do you question its ability to save? Then you lack the capacity to present it strongly. Feel its power! Know its strength! Then lovingly present it. Let religion be a controlling force, and then we are ready to do and be for it. Have your ambitions and live to meet them. Success costs something. Highest good costs highest price. Character counts eternally. It costs something to establish it here. The recompense of a religious life does not end with the effort. One of the most beautiful specimens of Gothic architecture in all the world is the cathedral at Milan. It was commenced more than 500 years ago. The architect in whose brain it was conceived long since was buried, but others have taken up his work, and as the years have gone by, have added beauty upon beauty, until now it stands as a masterpiece of the builder's art. It is not given to us to build beautiful temples that shall stand as the admiration of the world. But instead to us is given the opportunity to build character. Let us so build that when our work is complete we may hear from above a voice, "Well done!"

Mrs. Mary Sleeper Ruggles and Miss Florence M. Sears offered a song, "The Veil of Hours," with violin obligato, after which Rev. T. P. Frost, of Summerfield Church, Brooklyn, N. Y., delivered an address on "Leagued for Sacrifice." There is a greater variety of occupations for young men today than ever before. The field is richer, the forces to which one can link himself are larger in number, and opportunities for knowledge are increased. Yet the central idea of Christianity is sacrifice. The sixty-six books of the Bible may be called the sixty-six steps to the altar of sacrifice. The great heroes of the world are the men who have trod to the altar of sacrifice. The nature of sacrifice is to give up something, but it is all in the realm of "having," not "being." God does

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Zion's Herald.

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BEING HUMBLER.

No one likes to be humbled. It is like a draught of molasses. But how tonic and purgative is the dose! From all surfeitings of spiritual pride, from all intoxications of superficial success, from all paralyzes of self-righteousness, from all languors of self-satisfied presumption, how surely and completely does it deliver us! Man's moral constitution, no less than his physical, requires its corrective; and what can set the disordered soul more quickly and healthfully right than the wholesome bitterness of being humbled?

Looking back over the days that are past, what one of us does not see and acknowledge the spiritual helplessness of our times of humbling? Has it not always meant a getting back to the right level and proportion of life? The individual man almost always has a tendency to over-emphasize himself. Each human being arranges and groups his own little world of phenomena; and how apt we all are to place ourselves full-length in the foreground. For we all use magnifying glasses in looking at ourselves, whether or no we use diminishing glasses in looking at our fellows. Certainly, then, it is well that this supernaturally exaggerated ego should now and then be reduced to its proper size and place. After the humbling process is over, we feel, with a positive sense of relief, the naturalness of being what we actually are and where we really belong. All life reveals itself to us in truer proportion when we ourselves stand in the right proportion to life.

It is in the moral and spiritual part of his nature that man oftenest, and with the most beneficial results, goes through this process of being humbled. For, strange as it may seem, man is most presumptuous where he has least reason to be so — in his relations with the supreme Good and Right. There is no pride so audacious as that of self-righteousness, no presumption so amazing as that of assumed moral strength and sufficiency. What wonder that man, as a religious being, has been subject to the humbling process throughout his entire history? From the beginning, the religious history of the race has been a series of presumptions on the part of man, and of rebukings and humblings on the part of God. And what, to this very day, is the religious history of the individual but a repetition in miniature of the race-history? What Christian has not confessed, with tears and yet with thanksgiving, that the life of the spirit has been to him a life of constant chastening and humbling? "When I am most abased," cries the devout believer, "then am I most exalted!" It is the law of the spiritual life. The Christian who has never been humbled has never truly entered upon the way of salvation. We read that even the Lord of life humbled Himself, as one of the necessary conditions of His human incarnation.

Let, then, this divinely-appointed, beneficent process work out its blessed fruits in our lives and characters. May we not repine or rebel when we are humbled, but patiently and gratefully accept the lesson which lies beneath every chastisement and discipline. The soul which, being humbled, attains at last to true humility, has reached the secret of that most divinely significant of all the Beatitudes: "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

ALFRED, LORD TENNYSON, LAUREATE OF ENGLAND.

Born in the ancient, obscure, somewhat sleepy little village of Somersby in Lincolnshire, of which parish his father was rector, probably no man during a long and laborious life has stirred up "the gift that was in him" with more advantage to the world at large and to England and its empire in particular, than Alfred Tennyson, who passed peacefully away, October 6, in his 84th year. One of a large and brilliant family, all lovers of poetry and amateur versifiers, his brothers and sisters appear to have dropped out of leave him before the world with an unrelieved, if not unenvied, fame. Though he published a small collection of poems earlier, it was not until,

as a student at Trinity College, Cambridge — University of Spenser, Milton, Keats and Shelley — he won the Chancellor's medal in 1829 by his poem, "Timbuctoo," that he resolved to devote himself to poetry. Before he won the prize of his college he had evidently considered the poetic muse worthy of the best he had to offer. In his first collection, published in conjunction with his brother Charles, he sings: —

"The poet in a golden clime was born,
With golden stars above;
Dowered with the hate of hate, the scorn of scorn,
The love of love.
He saw thro' life and death, thro' good and ill,
He saw thro' his own soul;
The marvel of the everlasting will
An open scroll
Before him lay; with echoing feet he treaded
The secretest walk of fame,
The viewless arrows of his thoughts were headed
And wing'd with flame."

The height sublime, however, which he saw so clearly, was not to be reached without hard climbing and some scratches. His morbid sensitiveness was wounded by adverse criticism, and he signally failed, in those early years, to exhibit the calm and imperturbable dignity he has since evinced. In 1833, "Poems Chiefly Lyric" appeared; and not until 1842, when "Poems by Alfred Tennyson" was published, was he encouraged by any marked signs of the public attention and favor. Since then his supremacy in England has been generally conceded, and though he has not, during the half-century of his predominance, been without strong competitors for the popular preference, he has easily retained the first and favorite harp in the great orchestra of modern English poetry. Readers and admirers of his poetry have steadily multiplied. Other stars have risen and shone around him in the literary sky, and have declined into comparative obscurity; but Tennyson's lustre is likely to endure.

"He has revived with great success," says Mr. Justin McCarthy, "the old Arthurian legends, and made them a part of the living literature of England. But the knights and ladies whom he paints are refined, graceful, noble, without roughness, without wild, or at all events complex and distracting passions. It may be said that Tennyson has taken for his province all the beauty, all the nobleness, all the feeling, that lie near to, or on the surface of, life and nature. . . . Beauty, melancholy and repose are the elements of his poetry. There is no storm, no conflict, no complication. . . . He is beyond doubt the most complete of the poets of Queen Victoria's time. No one else has the same combination of melody, beauty of description, culture and intellectual power. He has sweetness and strength in exquisite combination. If a just balance of poetic powers were to be the crown of a poet, then undoubtedly Tennyson must be proclaimed the greatest English poet of our time."

Whether McCarthy's estimate be permanently and popularly sustained or not, it is certain that no poet of England was ever more appropriately the laureate of the nation. The office, now for the most part honorary, is essentially a monarchical institution; but Tennyson, though loyal to the throne and having strong aristocratic proclivities and the grandest reign on record to excite his powers, has sung more of the political progress and prosperity of the English people than of the unexampled splendor of Victoria's reign. And in this he has been in harmony with the feelings of one of the wisest and greatest of sovereigns. Without the least intending it, he has become the poet of politically regenerated England — the poet of the nascent democracy. His whole career as a poet is curiously coincident with the great era of political emancipation beginning with the passing of the Reform Bill of 1832. "Let me make the songs of a people," said Fletcher of Saltoun, "and you shall make its laws." And Tennyson, writing his poetry far away from the arena of parliamentary and legislative conflict, has done more to develop English national character, sentiment and policy by his songs than some of the ablest parliamentarians and statesmen by their speeches.

PRESENT STATUS OF THE DIS-ESTABLISHMENT QUESTION IN ENGLAND.

Among the "burning questions" likely to come to the front and demand early attention in the new House of Commons is that of Disestablishment in Wales. The continued existence of the State-supported church in the principality has long been regarded by the great majority of Welshmen as a grievance not to be tolerated a moment longer than it can be got rid of; and in the constitution of the Parliament recently elected the friends and advocates of religious equality see a promise of the speedy fulfillment of their hopes, while the adherents of the State Church seem instinctively to feel that the "evil day" draws appreciably nearer.

For many years the controversy on this much-agitated question has been conducted in a most unsatisfactory and most unedifying manner on both sides. Rancor, rudeness and scurrility have been its chief characteristics even when men of ability and reputation have been the disputants. Ministers of the Establishment were said to hug their chains not because they loved liberty less, but because they loved emolument more. On the other hand, those who were charged with mercenary toleration of the "bonds of iniquity," certainly left their opponents no reason to doubt that they had also an abundant supply of the "gall of bitterness." In this state of affairs no responsible statesman could regard the

problem as within the range of practical politics. The bloodless triumphs of reform are largely the result of compromise and conciliation. No question is ripe for final solution and settlement until the contending parties have felt something of each other's difficulties, and the majority, at least, on both sides have substituted reasoning for raving, and the love of justice and fair play for personal selfishness or the desire of party triumph. The agitator and demagogue is, perhaps, a factor of more consequence than some of us are willing to admit in the progress of present-day civilization. But it is not with society in a state of ferment, but in a condition of quiet thoughtfulness and self-control, that the statesman deals. He resists public clamor, waits till "the wind and the earthquake and the fire" of excitement have passed, and listens for the "still small voice" of mature public opinion to command him, knowing well that what the "sovereign people" thoughtfully and deliberately decide to do, they are never likely to reverse.

Recent discussions of the Disestablishment question seem to show that this desirable condition of things is fairly in sight. Churchmen and Non-conformists are manifesting a desire to understand each other, and are more disposed to give each other credit for unselfishness of aim and honesty of purpose. The view held by many churchmen that the Disestablishment movement had its origin in hostility to the national church, in envy of the social security and prestige of the clergy, in political animus, in a secret desire to loosen the church's hold on the national life and alienate the laboring classes from its ministry and worship, is being largely modified or altogether abandoned. On the other hand, leading "liberalists" are taking more pains than ever to make their position and purpose clear. With an emphasis hitherto unknown they are insisting that religion is the salt of national life and a necessity to the highest and truest well-being of the State, and that the church must ever aim to make itself co-extensive with the nation, so that citizenship in the latter shall be identical with membership in the former. "I fully agree with the fine saying of Lowater," said Mr. Price Hughes in a recent address, "that for every individual and State in Europe there are now only two alternatives — Christianity or despair. What I want to say is that those who do not believe in the establishment and endowment of any church by the State, are as firmly convinced as any one on the other side that there must be a national recognition of God and that there must be a national righteousness on a Christian basis. I think some of us Nonconformists are to blame for the misconception of our views. The most awful mistake that the religious Nonconformists of England ever made was when they accepted a secular platform for national education on the suggestion of Mr. Joseph Chamberlain."

It is insisted, in the words of Mazzini, that "the attempt to ignore the existence of God is an unpardonable folly and the road to national disaster." It is even held that Mr. Gladstone was right when in a book on "Church and State," published more than fifty years ago, he held that it was as much the duty of the State to be Christian as of the individual. These are remarkable admissions for an influential and leading Nonconformist like Mr. Hughes to make, especially as he claims to express sentiments now "universally adopted among the Nonconformist churches." His complaint is that State churches are the rule in Europe, and yet the whole continent is one vast military camp-ground where 6,000,000 men, withdrawn from peaceful and productive industries, stand ready at a word of command to bayonet each other, or shoot each other down in thousands. On the other hand, it is contended that all the things for which the best advocates of an established church are mainly concerned, would not be lost if the church were disestablished. "The mere profession of Christianity by the State is not necessary to national Christianity." It has sometimes had the opposite effect; it has prevented States and nations from realizing that they are "Christian only in name." As a consequence, Christianity is brought down to the low level of national life instead of being made what Christ intended it to be, and will surely make it when Churchmen and Dissenter cease to quarrel with each other and unite their energies and resources against the devil. The mission of the church "is not only to the individual, but to the nation as well, and through the nation to the entire human race." By the grace of God "individual souls must be regenerated. That is the beginning. But it is not the end. The end is to reconstruct human society according to the mind of Christ."

Corrupting the Franchise. In a republic where universal suffrage prevails, the corruption of the voting class is a special danger, against which the people need to guard. The machine will not run itself. There must be people behind it who are interested in liberty, and who will exert themselves to maintain the purity of elections. To tamper with the ballot is to poison the stream of liberty in the spring-head. We very properly raise an outcry against the suppression of the colored vote, in the South, by fraud and violence; but we have an evil near home in the bribery which so extensively prevails, especially in our great cities.

If we must trust those who profess to know, there are whole classes whose votes are bought and sold in the market-place. And these classes are not confined to foreigners. There are bad foreigners who are ready to make a gain of the rights they have acquired in the republic. Of these we seem to expect nothing better, while we assume that the Amer-

ican-born people do better. We wish this could be accepted as the truth, but we fear it cannot be. First, there is the low, unprincipled class in every community, who value the franchise only for the money they can make out of it; they do not blush to sell their votes to the highest bidder. Then there is the class tempted by the spoils of office; and the class permitted to share in the stolen cheese is much larger than many suppose. Beyond all this is the drunkard class, manipulated very largely by the rum interest, and the vote is used to perpetuate and aid the traffic, and, in doing so, to join hands with any other iniquity which may chance to come along.

From these sources the danger in our elections is very great. No remedy for the evil can be adequate, save the rehabilitation of nature itself. But if we cannot entirely remove the danger, we can limit and check it. The Australian ballot lessens the danger from bribery. No man is likely to pay for a vote he cannot see delivered. But even this is not a cure. Other laws must be made from time to time to check the evil where it is found to be breaking out. But the grand source of help must be in a vigilant people. There must be cultivated a strong public sentiment, adverse to the practice of bribery. In free governments we are obliged to rely on public opinion. Pure public opinion forces even bad men into decency and vastly strengthens those who are weak. The briber and the bribed should be alike proscribed by public sentiment. Neither of them should have any more standing in good society than a thief or a counterfeiter.

The Epworth League Convention.

In attendance, addresses and enthusiasm, the annual gathering, at Worcester, was very gratifying. The attendance showed the wide interest in the Epworth League in New England is certainly rising. We gladly surrender a large portion of our space in this issue to the convention, in order that our readers may have an interesting and appreciative record of the important proceedings. While the entire program was attractive and strong, we are especially pleased to be able to give, on the second page, the full report of the address of Mrs. James P. Magee, sailed for Germany last week to remain a year with Mrs. Shute's brother, Mr. Louis Magee, in Berlin.

The first pastoral charge of Bishop O. P. Fitzgerald, of the Methodist Episcopal Church, South, was a colored congregation; and it is affirmed that he especially delights to preach to this people.

Rev. R. H. Kimball, a supernumerary of the Maine Conference, and wife, were in the Maine Conference, and will celebrate the 50th anniversary of their marriage upon Wednesday afternoon and evening, Oct. 19, at their home in Cape Elizabeth.

The Boston Globe of Oct. 4 devotes nearly a column to ex-Gov. Berry, of Bristol, N. H., in an interesting biographical sketch and with an excellent portrait. Gov. Berry passed his 86th birthday on Sept. 1.

We are happy to note — as we should have expected — that Chancellor Creighton was fully exonerated in a trial by his Conference (the Nebraska) from the charges of serious irregularities and misrepresentations.

Announcement is made of the approaching marriage of Miss Mary Emma, daughter of Rev. Dr. and Mrs. C. D. Hills, of Manchester, N. H., to Mr. Vesper Lincoln Gorge, on the 20th of October, at St. Paul's Church, that city.

Boston Missionary and Church Extension Society.

R. H. Robinson, the treasurer of the above Society, sends the following financial exhibit of money received and expended for the current year:

Bala. at April.	\$16.98
Broad Street.	12.00
Grace, Cambridge.	17.50
Harvard St.	10.00
West. Church.	5.00
Kingston.	1.00
Malden Centre.	21.30
St. Bellingsham.	12.26
Newton.	25.00
Newton Centre.	12.86
Newtown.	10.00
Rox. Lodge.	25.75
Stanton Ave.	12.25
Temple St.	21.14
Tremont St.	14.00
Trinity, Cambridge.	15.00
Walden St.	25.00
Warren St.	23.22
Waterbury.	1.00
West. Church.	10.00
West. Church.	15.25
Westport St.	6.71
Union Square.	30.00
Other sources.	11.71
Total.	\$303.11
Bills Paid.	13.24
Balance on hand.	\$87.50

This Society is wisely planning, for our Meadville, larger and more successful work in this city and its suburbs. The present conditions and prospects are full of promise. Practically there is no limitation to that which might be done, save the lack of needed funds. Several new preaching places in the suburbs, that would speedily develop into self-sustaining churches, could be opened if the receipts of the Society would warrant the expenditure. Mr. Robinson needs money at once to meet existing obligations. Will not those of our readers who are glad to report a cause of such importance to the denomination, send a generous remittance to the treasurer at 250 Devonshire St.?

Why Not Do More of It? The advantage of applying active business principles to church enterprises is instructively illustrated in the work which B. H. Cox, a layworker, is accomplishing in connection with the First Church at Somerville. Although this church has a very large and prosperous Sunday-school, it is believed that there were many children and youth, in close proximity to the church, who might be persuaded to join the school. Just this task Mr. Cox set himself to perform. However, it is not only the thorough and successful work he accomplishes that we desire to call attention as an example of what may be done in all our churches, but to the excellence and practicability of the methods which he employs. He makes a canvass of the city, street by street, and in pleasant and genial address inquires of the families if there are any children who do not attend Sunday-school. If an affirmative response is received, then an invitation is given to attend the Sunday-school of the First Church. If the request is cordially received — as it is in nearly all cases — then the family are assured that some one will call for the children the next Sabbath at their homes, and will be glad to see them. The names of the children are taken, with the name and number of the street, and some member of the school ready by is delegated, with list in hand, to call for the promised new scholars. This resulted in bringing into the school the first Sunday fifty children and youth. The pastor, superintendent and teachers united with Mr. Cox in giving the new comers a hearty and fraternal welcome to the school. So thorough and business-like is this Christian worker, that, with record in his hand, he goes over the visitations carefully in review to see if his help have done the work assigned to them. This shows what may be accomplished on all lines of church work if we will only take hold in a practical and common-sense way. It is an illustration of the kind of applied Christianity for which we are ceaselessly pleading. Here is work for ministers who are not already overworked, for Sunday-school superintendents, for laymen and laywomen who have or can make hours and days of leisure, for deaconesses, for every body who really desires to do something for the cause of Christianity. The fields are ready white for the harvest everywhere.

Since the above was written, we learn that Mr. Cox appeared at the Sunday-school on the second Sunday with another large addition to its numbers.

PERSONALS. — Miss Kate Sanborn is to provide a characteristic article for our columns upon "Knee Plecty." — Bishop Merrill finds one of his sermons printed in Spanish. — Mr. Henry Fowler is the first Methodist in all the history of England to be appointed to a cabinet position. — Rev. W. F. Whitaker preached at Delaware Avenue Church, Buffalo, last Sunday, morning and evening. — Chaplain D. H. Tribon, of the United States Naval Home at Philadelphia, is in attendance the present week upon the Mohonk Indian Conference. — A. P. Smith, church news reporter for the Springfield District, having resigned, Rev. C. A. Littlefield, of Asbury Church, is appointed to the position. — Rev. S. H. Beale, of Camden, Me., made us a genial call on his way to Brooklyn, N. Y., where he intends to remain one month, visiting his son, Rev. I. H. Beale. — At the recent session of the Wisconsin Conference, Dr. Wm. Stowe, late of the Western Book Concern, was granted a supernumerary relation. He will reside in Chicago. — Revs. B. C. Wentworth, H. E. Frohock, W. P. Berry, J. M. Frost, M. B. Pratt and E. White, all of Maine, are taking a well-earned vacation amid the forests and lakes of the Pine Tree State. — Mrs. G. B. Shute and Miss Shute, daughter and granddaughter of Mrs. James P. Magee, sailed for Germany last week to remain a year with Mrs. Shute's brother, Mr. Louis Magee, in Berlin. — The first pastoral charge of Bishop O. P. Fitzgerald, of the Methodist Episcopal Church, South, was a colored congregation; and it is affirmed that he especially delights to preach to this people. — Rev. R. H. Kimball, a supernumerary of the Maine Conference, and wife, were in the Maine Conference, and will celebrate the 50th anniversary of their marriage upon Wednesday afternoon and evening, Oct. 19, at their home in Cape Elizabeth. — The Boston Globe of Oct. 4 devotes nearly a column to ex-Gov. Berry, of Bristol, N. H., in an interesting biographical sketch and with an excellent portrait. Gov. Berry passed his 86th birthday on Sept. 1. — We are happy to note — as we should have expected — that Chancellor Creighton was fully exonerated in a trial by his Conference (the Nebraska) from the charges of serious irregularities and misrepresentations. — Announcement is made of the approaching marriage of Miss Mary Emma, daughter of Rev. Dr. and Mrs. C. D. Hills, of Manchester, N. H., to Mr. Vesper Lincoln Gorge, on the 20th of October, at St. Paul's Church, that city. — Miss Catherine Wood, Miss Ida J. Lauck, and Miss Lydia Wilkinson, from the Des Moines Branch of the Woman's Foreign Missionary Society, expect to sail for India early in November, to enter upon deaconess work in that country. — It is announced — as says the Central — that Rev. Charles E. Mitchell, D. D., of Plainfield, N. J., has been invited to the pastorate of Grand Avenue Church, Kansas City, Mo., and has indicated his willingness to accept this responsible post. — Announcement is received at the Mission Rooms, New York, of the death of Rev. James Bourne, of the South India Conference. He went out on the Rock River Conference with Drs. Wangh, Parker and Judd, and has done excellent service. — Rev. G. W. Ballou, after more than thirty years' consecutive labor, takes a supernumerary relation to his Conference, the Upper Iowa, for the next year, and will reside in Ravenswood, Ill., a suburb of Chicago, and engage in business a portion of the time. — "Forgive us, O Lord, if at any time we have given place when we should have given silver; if we have given silver when we ought to have given gold." This is given by the *Pall Mall Gazette* as an extract from one of Hugh Price Hughes' prayers at St. James' Hall on Sunday morning. — We are happy to note the following in the latest issue of the *California Christian Advocate*: — "Dr. Cray is still improving, sitting up a little every day. He is very grateful to the brethren and friends who have shown so much kindness to him and his family during his long illness. — We received a pleasant call last week from Rev. J. E. Robinson, D. D. He is to sail with his family upon his return voyage to India, Oct. 12, from New York, in the steamer 'City of New York.' Dr. Robinson is presiding elder of the Bombay District, and is one of our most faithful and successful representatives in that extremely interesting missionary field. — Rev. C. H. Farnsworth, of Belknap Falls, writes: — "Sunday, Oct. 9, at Belknap Falls sets in motion a new wheel in the Methodist Church. Our assistant pastor, Mr. L. L. Beaman, has just left the church, and our annual missionary conference, reaching, we hope, our appointment. Though refusing the presidency of the State W. C. T. U., Mr. Beaman is anxious to serve in the church where he now resides." — Rev. E. L. House has been released from the pastorate of the M. E. Church in Skowhegan, Me., to enable him to finish his course at Harvard. He will supply Pine St., Portland, until Conference. Rev. Melvin Howard, of the New Hampshire Conference, has been secured to supply Skowhegan the balance of the Conference year. — Dr. Schaff, at the opening of the term at Union Theological Seminary, delivered an address upon "The Church as a 'closed' society," and took up our annual missionary conference, reaching, we hope, our appointment. Though refusing the presidency of the State W. C. T. U., Mr. Beaman is anxious to serve in the church where he now resides." — Mrs. Maria C. Mullan, wife of William Mullan, died at their residence in Somerville, Sunday morning, August 23. Mr. and Mrs. Mullan were connected for many years with the M. E. Church. She was an earnest and loyal helper in all the work of the church, especially in missionary and Sunday-school effort. She was greatly beloved in a large circle of Christian friends. A fitting obituary will appear at an early date. — The Southern California Christian Advocate of Sept. 29 brings the sad announcement of the death of Hon. E. F. Sweeney, which occurred in Los Angeles, Sept. 19. It was our privilege to meet this cultured Christian gentleman and generous benefactor in our visit to that city two years ago. The *Advocate* only does him justice in saying: — "He will be greatly missed in the wide circle of business and political life; he will be greatly missed in the city and throughout the entire State; he will be missed by the churches and educational institutions of which he was a liberal patron; but, most of all, he will be missed in the family circle, whose light and life he was — so kind, so loving, so thoughtful, so true. The dying man, calling his son to his bedside, said: 'My son, I bequeath to you a spotless name. You have never given me a headache. Be as good and true to your mother-

as you have been to me.' His last words were worthy to be graven on an imperishable tablet."

— Rev. William Burdett writes that Bishop and Mrs. Joyce arrived in Italy in excellent health, from Bulgaria. The Italian Conference opened Oct. 6.

— Rev. Dr. J. W. Hamilton returned to Boston on Saturday after visiting twelve Conferences. He leaves on Wednesday to attend the Indiana Conference.

— The Episcopal Methodist of Baltimore says: —

"Bishop J. C. Granbery, who has been under treatment at Johns Hopkins Hospital, this city, for the past six weeks, has gone to his home at Ashland, Va. A large abscess had formed in his throat, caused by a decayed bone, which has been successfully removed. The Bishop is quite weak, and will not be able to preside at the Annual Conference assigned to him for this autumn and winter."

— The publication of the appointments of the Southern California Conference, just made by Bishop Vincent, presents some names that will be familiar to our New England readers. Rev. E. S. Chase is presiding elder of the San Diego District; Rev. Wm. Sterling is appointed to Asbury Church, Los Angeles; Rev. P. F. Bress to Simpson; Rev. A. W. Bunker to South Pasadena; Rev. W. F. Wenk to Estralla; Rev. J. C. Gowan to Highland and East Riverside; and Rev. W. A. Wright to Riverside.

— George W. Childs, of Philadelphia, writing upon "Success in Life," especially to the young, says: —

"You should have courage enough to say 'No' if you are asked to do anything that is looking back over my life I can recall many of the best and most promising of my companions who were ruined by the habit of drinking, not one of whom ever imagined that he would be wrecked in mind and body, and eventually sink in a drunkard's grave. There is no safety in moderate drinking; there is no justifying a man who touches it at all in danger."

— The *Pall Mall Gazette*, speaking in very complimentary terms of Miss Willard's visit to England, has this bit of characterization: —

"Miss Willard is a striking figure, pale, cleanly shaven, closely lined and suggestive, with a very brown hair parted in the fashion rather inclined to dishevelment, and a pair of thirty years ago, an early picture of Russell. Thought and action have left their mark on every feature, and the thin lips, gray-blue eyes, finely marked face, and long, dark-shaped head speak eloquently of the undiminished courage and character that have made her the leader of American womanhood for high on twenty years."

— Rev. M. Leonard, of Malden, on the first Sunday in this month received by letter Rev. Stephen G. Hiller from the church at Byfield. It is an interesting fact that Bro. Hiller is a Methodist minister who joined the New England Conference in 1837, when his session was held on the island of Nantucket, Bishop Hedding presiding. He was appointed pastor of the church in Malden in 1839, when there were less than sixty members. Bishop Gilbert Haven was then student at Wilbraham, and while there was converted. When Haven returned from Wilbraham he spoke in the Sunday evening meeting, and his mother said of his testimony, "I shall never hear Gilbert preach a better sermon than that." Rev. Stephen G. Hiller received him into the church on probation, March 11, 1840. It is a remarkable fact, however, that he carries him back to that church as a member after an absence of more than half a century.

— An English correspondent of the *New York Tribune* gives the following description of Tennyson as he appeared in his later years: —

"Lord Tennyson at one time made a practice of running up to London at least once a year, and roaming about, as far as possible, unaccompanied; but no one could pass him by without turning to look at one of the strangest figures that ever trod the streets of mortal London. A tall, round-headed man, growing stout in these latter years, he always walked with a stick, and gave the impression that he was not entirely free from gout. A long beard covered his face, and he looked out through a pair of large spectacles upon a world which, on the whole, he was rather inclined to despise. In supposition of his spectacles there dangled across the somewhat shabby-looking tweed waistcoat a pair of gold-rimmed pince-nez. The tweed coat, in color a rusty red, was evidently an acquaintance of many years, and had now grown too tight for him across the chest. His whiskers were, nevertheless, admirably buttoned. Dark trousers, with gaiters over his thick-soled boots, and a broad brimmed hat, probably older by some years than the tweed coat, completed the dress of the poet laureate when last he was seen sturdily plodding across Regent's Park."

— "The expressive words, 'lost' and 'found' took on new emphasis from an incident which came under our observation as we were riding to our home in a horse-car last week. It was between the hours of 8 and 9 o'clock in the evening, when a young man came into the car bearing in his arms a little girl of some four summers, wrapped in his overcoat. Taking his seat and holding the child tenderly in his arms, the man told the following story: 'This child,' said he, 'has been lost since one o'clock — nearly eight hours. The mother, a widow, is frantic, thinking that her child is either drowned or has been kidnapped. I found the girl at a police station nearly two miles from her home, and I am hastening to the mother to let her know that the child is found.' We shall not soon forget the impression that this incident made. The joy of the man who had found the child, and his eager desire to relieve the agony of the distracted parent, was sympathetically shared by every person in the car. As we rode, that marvelous group of characters in the 15th chapter of Luke came impressively to mind, and we felt that we had come to appreciate more fully the joy that was experienced when the 'lost son,' the 'lost piece of money,' and the 'lost sheep' were found. A new meaning was given, by that object lesson, to the following declaration: 'How happy are the eyes that have seen the lost and are found.' For the Son of Man is come to seek and to save that which is lost."

— "The following description of Tennyson as he appeared in his later years: —

"Lord Tennyson at one time made a practice of running up to London at least once a year, and roaming about, as far as possible, unaccompanied; but no one could pass him by without turning to look at one of the strangest figures that ever trod the streets of mortal London. A tall, round-headed man, growing stout in these latter years, he always walked with a stick, and gave the impression that he was not entirely free from gout. A long beard covered his face, and he looked out through a pair of large spectacles upon a world which, on the whole, he was rather inclined to despise. In supposition of his spectacles there dangled across the somewhat shabby-looking tweed waistcoat a pair of gold-rimmed pince-nez. The tweed coat, in color a rusty red, was evidently an acquaintance of many years, and had now grown too tight for him across the chest. His whiskers were, nevertheless, admirably buttoned. Dark trousers, with gaiters over his thick-soled boots, and a broad brimmed hat, probably older by some years than the tweed coat, completed the dress of the poet laureate when last he was seen sturdily plodding across Regent's Park."

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The Family.

WHITTIER.

God nudged a boy with strengthening things,
He lifted him on the storm's wings,
His face he blew the snow,
What the sea said he made him know;
He gave him music of the birds,
And melodies of household words,
And for his birthday made him free,
And gave him clear, bright eyes to see
Which straight paths led to liberty.

The boy became a man. He wrought
With words. His capital was Thought.
And he gained riches, his life's gold
Doubled and increased manifold.
These were the profits that he drew,—
A share in all good, old and new,
The blessed life of man, and peace,
Harvests of seeds sown by his pen,
Fruits of strong words that made men brave,
And freedom given to the slave,
Prayers that the burdened hearts might speak,
Songs that made heroes of the weak,
Lamps that he hung on the dark road
To light his brothers home to God.

So traded he with what he had
That by these riches he made glad
Great hosts of needy souls, and brought
From his invested stores of Thought
The gold of which grand deeds were wrought.

Thus Whittier, Christlike, lived to bless;
He hated naught on earth but wrong,
He filled the world he loved with song,
He blended strength with gentleness,
How little for mere fame he cared!
How much for right he bravely dared!
And all he had with others shared:
Well did men owe him their life's debt,
He brought his Master to their sight.

God gave him a long summer-time,
And kept his life in its prime,
Till, late, the Greenleaf felt the touch
Of Autumn's breath; and, loving man,
Dropped gently from the world, and went
Home to his Lord with great content.

—MARIANN FARNINGHAM, in *Christian World*.

HOW LONG?

Some days when the sun is brightest,
And the wind is soft and sweet,
When the rippled feather the lightest
Over the rippled wheat;
When the world is fullest of music,
And life is thrilled with song,
The cry of my soul is lifted,
"How long, O Lord! how long!"

For against the rich, blithe summer
The pain of the world is set;
I hear the moans of the wretched,
And the groans of the wet;
The wail of the heavy-hearted,
The grief of the one who wrong,
And the cry of my soul is lifted,
"How long, O Lord! how long!"

Then, stilling my thoughts that struggle,
And bidding the tumult cease,
As sweet as an angel's whisper,
Comes a blessed word of peace,
And the Lord Himself says gently:
"Hush not thy thankful song,
I am yet the Father in heaven,
And I list to thy plaint, 'How long!'"

"In the day of the years eternal,
Beginning and end I see,
The world is both glad and sorry,
And the world is safe with me;
Believe, and await the word,
Untouched by the minor of discord,
Where the redeemed legions throng."

—MARGARET E. SANGSTER, in *S. S. Times*.

THOUGHTS FOR THE THOUGHTFUL.

I come to Thee, O Lord, for strength and patience
To do Thy will, and in Thy word to find
Help me, O Father, in this world of duty
My place to fill!

The damps of autumn sink into the leaves
And prepare the way for the necessity of their fall;
And thus insensibly are we, as years of life
Round us, detached from our tenacity of life
By the gentle pressure of recorded sorrows. — *Landon*.

The doors of your soul are open on others,
And theirs on you. Simply to be in this world,
Whatever you are, is to exert an influence—
An influence compared with which mere language
And persuasion are feeble. — *Horace Bushnell*.

God washes the eyes by tears until they can
Behold the invisible land where tears shall come no more.
O Love! O Affliction! ye are the guides that show us the way
Through the great airy space where our loved ones
Walked. God teaches us, while yet our sorrow
Is wet, to follow on and find our dear ones
In heaven. — *Henry Ward Beecher*.

Life is full of broken measures,
Objects unattained;
Sorrow intertwined with pleasure,
Losses of our country's land,
Ere the heights be gained.

Every soul has aspirations
Still unsatisfied,
Memories that make vibration
Of the heart in quick pulsation,
At the gifts denied.

We are better for the longing,
Stronger for the pain;
Souls at ease are nature wronging—
Through the hardest soul come thronging
Seeds, in sun and rain!

Broken measures, fine completeness
In the perfect whole;
Life is but a day in festiveness—
Richer in all strength and sweetness
Grows the striving soul.

—Sarah K. Bolton.

If Job could have known—as he sat there
In the ashes, bruising his heart on this problem
Of Providence that in the trouble that
Had come upon him he was doing what
One man may do to work out the problem for the
world, he might again have taken courage.
No man lives to himself. Job's life is but
your life and mine written in larger text.
What we all are we stand in our lot
steadily to our manliness or our womanliness
in our black days, is to tell in its measure
on the life and faith of every good man coming
after us, though our name may be forgotten.

So, then, when you stand in the book
trials wait on any of us, we can believe that
as the days in which Job wrestled with his
dark maladies are the only days that make
him worth remembrance, and but for which
his name had never been written in the book
of life, so the days through which we struggle,
finding no way, but never losing the light,
will be the most significant we are
called to live. — *Robert Collyer*.

What a risk we run when we foster some
secret sin, not knowing when in our weakness
the Hyde under may become triumphant!
Some shepherds saw an eagle soar out from a
crag. It flew majestically up into the sky.
But by and by it grew uneasy. At length
one wing dropped, and then the other, and
with fearful velocity the once mighty bird
fell to the earth. Those men sought the
eagle and found that a little viper had fastened
itself upon it while the eagle rested on the
crag. The eagle did not know that the serpent
was sweeping through the air, that serpent
gnawed its way through the feathers and
thrust its fangs deep into the eagle's flesh,
and it came reeling down to the earth. It is
the story of King David, when touching the
heights of fame, his lust, like serpent, brings
down the imperial robes into the mire. It is
the story of Samson. He was God's messenger;
divine and supernatural strength coursed
through his veins; but when he sought to
gratify his passion, and he lost his eyes;
many a life in our day, the promise is great,
"slip the potion of sin," and secret enjoy its
pleasures! But suddenly there is the exposure
of the fall! The secret indulgence of sin

has long been eating its way into the heart,
and at last the proud life lies soiled and dis-
honored in the dust. — *Rev. J. W. Richardson*.

The church has made a mistake in imagin-
ing that Paul's conversion is a model upon
which all conversions must be cast. Paul
never saw Jesus. He began his spiritual life
with the spiritual perception that Jesus was
the Christ; and he began his ministry with
declaring this truth. Not so the other Apostles.
They were with Jesus for months before they
realized that He was the Christ. The divinity
of Christ was flashed upon Paul from the
heavens. The other Apostles grew little by
little to perceive Christ's divinity by their
knowledge of His humanity. This age is
growing toward a knowledge of the divine
Christ by studying the human Jesus. Let not
those of us who have approached Him as Paul
be impatient with those who are approach-
ing Him as Peter did. All we can ask of any
one is what Philip asked of Nathanael:
"Come and see." — *Lyman Abbott, D. D.*

A RUN TO THE HOMES OF WHITTIER.

REV. J. WARREN DEARBORN.

"Who would a poet understand
Must visit first a poet's land."

It is odd that when a man has gone, one
should hasten for the first time to see
where he has lived. In fact, some intelligent
people are not careful to know in a poet's life-
time just where he was born and where is his
home. If I were to tell a tale by which this
assertion hangs, it should have this title:
"With a College President on the Wrong
Train." This first chapter is suppressed.

Yet now that Whittier has gone, an in-
creasing number will make pilgrimages to
the homes of his birth and life.

The first afternoon express makes the run
from Boston to Haverhill with a single stop.
Whittier's birthplace is three miles from the
city; and Amesbury, where he lived longest,
is twelve miles. We took a carriage, as the
road to Amesbury leads past the farm. The
drive is a charming one, and all the more in-
teresting that it is that part of New England
which was most frequently under the eye of
the poet. The scenery is nowhere bold. It
is a succession of billowing hills meeting at
length the broad plain which is the margin of
the sea.

A little distance out we passed upon our
right Kenosha Lake, a quiet water of unusual
beauty for one so near the murderous ad-
vance of a growing city. There were,—

"The shores we trod as barefoot boys,
The nutted woods we wandered through."

A fringe of wood almost encircles the little
lake and still spreads in an unbroken forest
to the crests of the hills.

"Watching hills beyond."

We soon see, at the end of a little lane and
a few rods from our road, standing well up
from a brook in which the lad often played,
a square, two-story house, with a big chim-
ney lifting above the ridge of its roof. It
was built in 1837, and is in good preservation.
We are soon admitted to the kitchen, with its
fireplace and brick oven. The woman who oc-
cupies the house, and to whom visitors are
not a bore because they sometimes purchase
the pictures of the homestead which she has
for sale, told us that "Snow-Bound" was
written in this room. Literally she was mis-
taken, but poetically she was right. The
memories of this kitchen and of those who
once sat in its firelight, and of the early win-
ters in this typical New England country
home, were its inspiration. It will always be
counted the best of his longer poems be-
cause it is so full of human interest.

But now we are in Amesbury, before the
very unpoetical house in which the bard of
New England died most of his work. It is a
comfortable residence of the common order,
standing near to the sidewalk of a shaded
village street. It is a manufacturing town,
and the ugliness of tall chimneys and the
four-story and many-windowed factories of
brick are but a few rods away.

"To come here takes away the poetry of
the trip," my friend said. Yes; but the
poetry was born in him. He brought it here
from the farm, and the dust and throb of this
brick little centre could never choke it in him.
He could say, as did another,—

"I walk in the crowded city,
And buy and sell in the mart,
But still in its crush and clamor
I feel that I have no part;
For the sweet, fresh life of the country
Forever abides in my heart."

A pleasant-faced lady, a relative of Mr.
Whittier, I think, conducted us to the study.
It remains exactly as the good man left it.
We saw a low-ceilinged room, the half of one
end filled with books. From one side a door
half-filled with glass opens directly upon a
side porch leading to the street. From the
other side two windows look out upon a little
greenward with orchard beyond.

The room was warmed by an open-front
stove whose lesser blaze no doubt reminded
him of the old hearth. Upon the wall were
portraits of Starr King, Garrison, General
Gordon, and several small water-colors of the
New England shore. This quiet room, having
its own entrance from the street, was where
most of his literary work was done.

In another room we saw a portrait of his
father, to whom he bore a strong resemblance,
and of even greater interest to us—a cray-
on likeness of his sister Elizabeth, the com-
panion of many years. The soulful eyes and
sympathetic face tell how truly she is de-
scribed:—

"Our dearest sat,
Lifting her large, sweet, asking eyes
Now batted within the faded green
And holy peace of Paradise."

"Snow-bound" was written a year after
her death, for,—

"Do those large eyes behold me still?
With me one little year ago."

The tender heart and triumphant faith of
the poem are in its remembrance of her. That
loss has become how great a gain!

We were told that Mr. Whittier came to
Amesbury that he might be near the meet-
ing-house of the Society of Friends. We found it
a little farther up the street, a modest, elm-
shaded sanctuary, facing its own little turf
of green.

Not far from here he is buried. Time did
not permit a visit to his grave. Indeed, we
had little desire. That dust should turn to
dust is not significant while

"Life is ever lord of Death,
And Love can never lose its own!"
—*Rosalind Mass*.

A NEW HOME.

ONE of the most interesting spectacles to
a lover of his country is the establish-
ment of a new home upon the basis of indus-
try, temperance, and economy. Thus, when
a young man who has had to make his way in
the world selects a woman whom he loves,
and is able to take her at once to a modest
home which she feels he has attained the
power to erect or to purchase by the virtues
which have commanded her confidence, the
observer sees an illustration of the operation
of the elements upon which a country's per-
manent prosperity depends.

The youth who lives from hand to mouth,
spending his earnings, if indeed he earns any-
thing, in dress or dissipation, illustrates the
words of Solomon: "He that dealth with a
sinner shall be entangled in his net, and he that
loveth him shall be rewarded with his own
work." It is not until he is able to secure
the hand of a discreet young woman, be-
cause she and her friends perceive that he
can give no promise of maintaining a home;
or if not quite so sad an instance of improvi-
dence as this, he may be compelled to board.
This, if not a fatal impediment to domestic
happiness, is frequently so, for the
bride, under such circumstances, has no
mode of occupying herself; the day seems
long; she loses the little ever possessed, the
knack of housewifery, and is quite likely
to form a habit of leaving her lonely rooms,
by which she may imperceptibly contract the
disease—the worst disease that a wife can
have, or more accurately her foot described by
St. Paul (1 Tim. 5: 13); or she may give
her entire time to the reading of current
works of fiction, filling her mind with pic-
tures such as cannot be realized nor perma-
nently sustained; or exciting her imagination
making her life seem insupportably mo-
notonous.

He, in the meantime, has nothing to inter-
est him in the idea of home. The very furni-
ture belongs to his landlady; the cooking is
done by a general principle in which the inge-
nuity of his wife can never be pleasingly taxed
to provide the things that her husband likes;
and he, on the other hand, can send nothing
home that he knows his wife particularly en-
joys. Boarding is at best a poor substitute
for a home, tolerable only when the reality is
rendered impossible by the misfortune of
poverty or ill health. It has, so far as we
know, but one advantage—it makes it
possible to avoid visits from undesirable rela-
tives, or more accurately her foot described by
St. Paul (1 Tim. 5: 13); or she may give
her entire time to the reading of current
works of fiction, filling her mind with pic-
tures such as cannot be realized nor perma-
nently sustained; or exciting her imagination
making her life seem insupportably mo-
notonous.

One of the best methods for any young
man to purchase or build an inexpensive
home, provided he has a sufficient amount to
bring the payment of the interest on what he
has to borrow, and the regular diminution of
the principal, within the bounds of a reason-
able economy. Many have found such a step
the first in the road to fortune; for, discover-
ing that they can gradually pay off the mort-
gage, they pursue the same course afterward,
and add house to house, until, with no large in-
come at any particular period, by the time
middle life is reached they have an amount
well secured, which will ever stand between
them and want.

In this manner the sense of ownership,
from which springs conservative interest in
the peace and order of the community. The
home is a protection against temptation to
vice, crime, or extravagance, most of which
originate without its sacred pale. What is
still more important, should God give the
newly-married couple children, the home af-
fords the only opportunity worthy the name
of training them in such a manner as to fulfill
the words of the father of Noah when he gave
his son that name: "This same shall comfort
us concerning our work and toil of our hands."

"O fortunate, O happy day,
When a new household finds its place
Among the mild homes of earth,
Like a new star just sprung to birth,
And on the path of its harmonious way
Into the boundless realms of space!"

Twice blessed such a home if Longfellow's
other words, in the same beautiful poem,
"The Hanging of the Crane," are fulfilled:—

"The light of love shines over all;
Of love, that saves us from the night,
But ours, for ours is 'love and mine.'"
—*Christian Advocate*.

WHITTIER'S LAST POEM.

From his Greeting to Dr. Holmes in September 1892.

Life is indeed too brief; therein
Are want and we and sin,
Loses of our country's land,
Ere the heights be gained.

Thy hand, old friend! The service of our days
In different moods and ways
May prove to those who follow in our train
Not vain, but well repaid.

The hours draw near, however delayed and late,
When at the Eternal Gate
We leave the world and works we call our own
And lift our hands alone

For love to fill. Our meekness of soul
Brings to that gate no ill;
Gifts we come to if we will with all things gives,
And live because He lives.

Our Girls.

A GOOD LISTENER.

JULIA A. LAWRENCE.

"WHAT a charming young woman
Miss Dunn is!"

"Charming! Yes, that just expresses it;
but it would be tedious to tell wherein the
charm lay."

"Perhaps that is it. Can you tell why a
rose is charming?"

"Oh, that is easily done! I can take a
rose in my hand, note the delicate curve of
each petal and the quivering folding at its base
which gives it its piquant outward curve;
can trace the exquisite coloring from centre
to circumference; and then, placing it to my
nose, inhale its fragrance and be convinced;
but you can't analyze a character in that
way."

All laughed. They were gathered on one
of the broad galleries of a quiet summer
boarding-house enjoying the coolness and
freshness so restful in contrast with the heat
and dust they had left behind them.

"I thought Miss Dunn an ordinary person
when I first met her," continued Mrs. Prentice,
the first speaker, "but I am more and more
fascinated with her every day."

"Oh, it's plain to be seen that every one in
this house is in love with her, even 'Dame'
Elsie here," said Effie Worthington.

"Dame" Elsie, the landlady's little daugh-
ter, named for her Quaker grandmother—and,
as her mother often said, more like her than
any of her own daughters—was sitting in
an angle of the gallery, her doll in her lap.
This was her favorite place when they con-
gregated there to read or chat at pleasure.
How much of the wit and wisdom she heard
was retained in her solemn little brain, no
one ever knew, for she repeated it only to
her dollies and her cat. She looked up now
into the bright face bent over her, and nod-
ding gravely, said, "I like Miss Dunn. She

is never in a hurry, but waits to hear what I
have to say."

"Dame Elsie has revealed the secret," said
Mrs. Spencer, when the laugh over the child's
quaint reply had subsided. "Miss Dunn is a
good listener, and good listeners are rare in
this selfish world of ours."

"Is being a good listener one of the vir-
tues?" asked Effie Worthington, in comic dis-
may. "If it is, I fear I am not virtuous. It's
so stupid to listen to some people."

"Why, Effie!" remonstrated her sister.
"What are you saying? Your mother's
daughter understands what politeness is, I
hope."

Effie patted her sister's hand. "I don't
mean agreeable people, but the tiresome ones
—like Mrs. Ford, for instance. You don't
know Mrs. Ford, Mrs. Spencer. If you did,"
said Elsie's expressive face told the rest.
"Just the day before we came up here she
came to see mamma about some hospital
work. Mamma was out, and it fell to me to
entertain her, or rather to let her entertain
herself, till she returned. She talked incessantly
about herself and her affairs—what
she had done, and what she was going to do,
and what she told Charles (her husband),
and concluded with a detailed account of her
attack of the grippe; from the first symptom
to the last cough not a single word of the
handkerchief was omitted."

"I have been a like sufferer," said Miss
Payson, from her invalid's chair. "As soon
as I began to improve, last spring, Aunt Ann
thought I must see company if I was able to
sit up, for fear I would get morbid and blue;
so nearly every day she would bring some
one into my room. Two-thirds of them said
the same things, with slight variations. It
was, 'I am so glad to see you looking so
well; I'm so glad you are improving;'
'Hope you will continue to gain now, and
soon be well; and I must needs smile and
say, 'Thank you, I hope so, if my back was
aching, and my head so confused that what
I really hoped was that they would go and
leave me alone. When I get well I am going
to call on sick people just to show how it
ought to be done.'"

"Poor child!" said Mrs. Prentice. "Miss
Dunn probably never had such an experience.
She is very kind-hearted, I should judge, and
it is natural for some people to be agree-
able."

"Did you notice the day that colporteur,
or home missionary, or whatever he called him-
self, was in the parlors, no one gave him any
attention but Miss Dunn? She sat and listened
as though his remarks were not dry as dust."

"Yes, and he appeared so grateful, poor
fellow! His eyes followed her as she left the
room."

"It was only yesterday morning," said
Effie, "that we were standing on the lower
gallery together, when one of those nuisances
who travel about with a basket—Arab, Swiss,
or whatever they are—came along and dis-
played his wares. I saw he had lead pencils,
and as I had lost mine I bought one. Miss
Dunn never purchased a thing, but just looked
as he held up different things, and smiled and
said, 'That's pretty; or something of the
kind; and when he left he pulled at his old
cap and said, 'Godd bless you, ledly!' looking
all the time at her, when I was the one who
had paid him the money and ought to have
blessed him, I thought."

There was a movement behind them, and
Mrs. Safford, who till now had been seem-
ingly engrossed with the morning's mail, drew
her chair into the circle.

"Excuse me, ladies," said she, "but I
fear I am also a 'good listener.' I have
been greatly pleased to hear the kind of things you have all said about
Miss Dunn, for they show what can be accom-
plished when one is thoroughly in earnest. I
have known her always, and can assure you it
is not natural for her to be agreeable."

"Don't tell us that she belongs to that class
of persons who are good from a sense of
duty," interrupted Effie. "They always go
about with a martyr look on their faces, as
much as to say, 'Don't you see how good I
am?' But Miss Dunn is as bright as the
sunshine and as happy as that bird balancing
itself there on that honeysuckle."

"Please tell us about Miss Dunn," urged
Miss Worthington, ashamed of her sister's in-
terruption.

With one of her rare smiles for Miss Wor-
thington, Mrs. Safford continued: "When Mar-
garet Dunn and some of her friends came to
me to be organized into a King's Daughters'
Ten they met with an obstacle at the very
first in finding what they could do. Every
branch of the work available to them, situ-
ated as most of them were, was being done
and well done by others. I suggested that
they commence with something in their own
homes and society. Many different things
were proposed and voted down. At last they
decided to call themselves, for the present at
least, Others' Comfort Ten, the hidden mean-
ing of which should be unselfishness."

"I noticed Margaret looked sober over it,
and she whispered to me at parting she feared
she couldn't do much to comfort others. That
was Friday. Monday she came again with a
radiant face; she said she had found out what
she could do—she could listen to other peo-
ple. 'I was at Cousin Martha's Saturday,'
she said; 'we are practicing duets together,
and while I was waiting for her, I went
into Aunt Patty's room—she is Martha's
husband's aunt and lives with them.

I fear she hasn't the pleasantest time always,
for though Martha sees she has everything
for her comfort, she has little sympathy for
her. I sat down by her, and the poor soul
began at once to talk about the past and her
old home. When Martha called me she
grasped my hand and urged me to come again,
for it was so good to have some one to talk to.
That set me to thinking, and I have reached
the conclusion that people are most inter-
ested in what interests themselves, and take
the most comfort in talking about it, and I
am going to listen to them. Yesterday in
church it came to me how unpleasant it must
be for a minister to preach when two-thirds
of his congregation are looking anywhere but
at him. How does he know whether they are
asleep or devoutly listening when they sit
with closed eyes? Or they may be estimating
the probable cost of their neighbor's new
costume instead of the worth of his argu-
ments, when they are looking so steadily that
way. For the future I am going to look at
the minister when he preaches. He has spent
time and thought over his sermon, and we

ought to be polite enough to listen to it, even
if we don't like it. I told the other girls
about it, and we have agreed to try to look
out for the minister's comfort in that way."

"How well she has succeeded in adding to
others' comfort or pleasure by showing an
interest in what interests them and listening
to what they wish to say, has been proved
by your conversation here this morning."

Just then Elsie's great gray cat came
bounding along, showing her delight at find-
ing her mistress by rubbing her sides against
her and purring loudly. Elsie arose, and with
a smile and gesture in exact imitation of Miss
Dunn, said, "Yes, dear, yes. I know all
about it. I'll come right along with you,"
and trotted off, hugging her doll, the cat close
at her heels, unmindful that her application
of the morning's lesson was the cause of the
meriment she left behind her.

WHITTIER'S EARLY INFLUENCE UPON YOUNG MINDS.

A REMINISCENCE.

REV. E. H. HOWARD.

IN the year 1850, in the days of my youth,
Rev. Cyrus Prindle, of precious memory,
preached a Fast Day sermon in Shelburne,
Vt., reviewing, and vigorously denouncing,
the then recently-enacted, Iniquitous Fugitive
Slave Law. In the course of that sermon
he quoted the following stanza from
John G. Whittier, which has been ringing in
my mind and memory ever since, and which
had not a little to do in influencing my polit-
ical opinions and character. It may be doubt-
ed whether the now time-honored poet ever
surpassed, in poetic power, this bugle-blast
of his younger days. No harm can come
from calling the attention of the youth of
this generation to a specimen of the "Voices
of Freedom" that were so mightily influen-
tial in shaping the political thought, and in
inspiring the political enthusiasms, of their
fathers. This is the stanza:—

"Kail on, then, brethren of the South!
Ye shall not hear the truth the less;
No fetter on the Yankee tongue,
Or padlock on the Yankee press.
From our Green Mountains to the sea,
One voice shall thunder, 'We are free!'"
—*Franklin, Mass.*

Little Folks.

A REAL KNIGHT.

PLEASED slight it was, I do assure
you. Not the first part of the scene,
for the little maid was crying bitterly. Some-
thing very serious must have happened.
Wondering, I paused; when round a corner
came my knight. On a prancing steed? Wear-
ing a glittering helmet and greaves of brass?
No. This was a nineteenth century knight,
and they are as likely to be on foot as on
horseback. Helms are apt to be straw hats
or derbies; and as for greaves—well, knick-
erbockers are more common today.

This particular knight was about ten years
old—sleender, straight, open-eyed. Quickly
he spied the damsel in distress. Swiftly he
came to her aid.

"What's the matter?" I heard him say.
Alas! the "matter" was that the bundle
he held had "burst," and its contents
were open to view. Probably the small maid
expected a heavy scolding for carelessness.
But the boy was not daunted. He tucked
the "burst" bundle under his own arm.

"I'll carry it to the laundry for you," he
said, in the kindest voice, and off the two
trooped together.

Soon after I met the small girl again. She
was comforted and serene.
"Was that boy your brother?" I asked.
She shook her head.
"Did you know him?"
Another shake.

"A real gentleman," said I. "A genuine
nineteenth century knight. Bless him!"
—*Harper's Young People*.

There, enchanting, fair, serene,
Dwells October, like a queen.
Here, the elm with spreading story,
Here, the ripe year's finished story,
All the wealth of freighted sheaves,
All



Zion's Herald

FOR THE YEAR 1893.

Over Fifteen Months for One Subscription.

A SPECIAL ADVANTAGE IS AGAIN OFFERED

New Subscribers.

The paper will be sent from date the remainder of the year free to all New Subscribers who subscribe for One Year.

When the full amount of the subscription price (\$2.50) is received, their paper will be credited to Jan. 1, 1894.

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We hope every minister will announce this offer to his congregation, and secure a large number of new subscribers immediately.

Will each reader of the paper inform his neighbor, who may not be a subscriber, of our offer? Zion's Herald should be read to every Methodist family in New England.

From no other source can an equal amount of good reading be obtained for so little money.

The paper contains an average of forty-two columns of reading matter per week, and costs only 5 cts. per number.

Each issue contains a large amount of fresh editorial matter, and also articles from a great variety of pens, affording the most valuable information upon all the important topics of the day.

Specimen Copies Free.

All letters relating to the subscription department of the paper, or on other business, should be addressed to

A. S. WEED, Publisher,
36 Bromfield St., Boston.

Review of the Week.

Tuesday, October 4.

— Death at Portland, of Rev. Samuel Long, fellow of the poet.

— Bank-wrecker Dunn dies in prison in Buffalo — a suspected thief.

— Brussels decided upon by the powers as the place for holding the Monetary Conference, Nov. 22.

— The famishing populace of Morlaix, Mex., rise against the authorities.

— Lord Tennyson seriously ill.

— Fifteen thousand Clyde shipbuilders out of work.

— Dr. Briggs to be tried Nov. 9.

Wednesday, October 5.

— Minister Egan arrives in New York from Chile with a new treaty and the \$75,000 indemnity.

— Lt. Col. Miklos, an Austrian officer, wins the big Austro-German officers' race by arriving first in Berlin.

— Capt. Morrison, of the sunken yacht "Alva," deprived of his license for six months.

— Republican ratification meetings in Muskegon and Grand Haven, Mich., speeches by Gov. McKinley, Whitbeck, Reid, and others.

— Silver continues to decline.

— Opening of the sessions of the American Board in Chicago.

Thursday, October 6.

— Grade crossings on the Providence Division of the Old Colony Railroad to be abolished.

— The State of New York out of debt for the first time in over a half-century.

— The Dalton gang make an unsuccessful attempt to rob two banks in Coffeyville, Kan.; six men killed and three fatally wounded in the melee.

— Twenty-six indictments by the U. S. grand jury in the National Cash Register case.

— Death, at Providence, of Prof. Thomas Chace, one of the New Testament revisers.

— Opening of the Mechanics' Fair in this city.

— The Protestant Episcopal General Convention in session in Baltimore.

— Death of Lord Tennyson, England's Poet Laureate.

— Woburn begins its quarter-millennial festival.

Friday, October 7.

— Rev. C. A. Dickinson retires from the Prudential committee of the American Board.

— The cholera scare over, and no more vessels to be detained in this port unless with sickness on board.

— The Democrats carry Georgia with 70,000 majority.

— W. M. Rank, of the dry goods firm of Darling, Rank & Co., Philadelphia, commits suicide on account of pecuniary troubles amounting to \$90,000.

— A type-founders' trust formed, with a capital of \$90,000.

— Inauguration of Hon. Levi K. Fuller as governor of Vermont.

— McDuffie decides to have a city charter.

— Redoubt with the Republic of Colombia arranged.

— Ex-Senator Delamater, of Pennsylvania, convicted of embezzlement.

Saturday, October 8.

— Dr. Pierson and Rev. Thomas Spurgeon to illustrate, six months each, in Mr. Spurgeon's pulpit.

— Gen. Crozier's election in Venezuela; he no longer a candidate.

Nervousness.

HORSFORD'S Acid Phosphate.

An agreeable and beneficial tonic and food for the nerves and brain. A remedy of the highest value in Mental and Nervous Exhaustion.

couple Caracas; the president and ministry abandon the country.

— Secretary Foster and Governor Russell speak at the banquet which closes the celebration of the Woburn quarter-millennial.

— Prof. Pickering telegraphs from Arequipa that he has discovered 45 small lakes in the planet Mars.

— A father and son die at Tonawanda, N. Y., of cholera; they came to this country three months ago.

— Five persons lose their lives by an electrical explosion in Berlin.

— The French whip the Dahomeans in a battle fought Oct. 4.

— The height of Mount St. Elias in Alaska officially fixed at 17,201 feet.

— New protocol signed by Chile and Peru; guano deposits off Chile to be given to the Peruvian corporation.

— Capture of Captain Worth, of Canada, while transporting two Chinamen from the Canadian border to St. Johnsbury, Vt., in defiance of the Chinese Exclusion law.

Monday, October 10.

— Dr. E. W. Donald, pastor of the Church of the Atonement, New York city, invited to Trinity pulpit in this city.

— Five persons killed and 17 hurt by a collision in a fog on the Pacific coast between the steamer "Premier" and a steam collier.

— The late A. G. Tompkins will give \$100,000 to the Museum of Fine Arts in this city, with many other public gifts.

— Death in Portland, of Rev. Dr. F. P. Warren, editor of the Christian Mirror.

— The Bishop of Winchester preaches the funeral sermon of the late poet Tennyson in Marlborough Church.

— Dr. Penick preaches a farewell sermon in Park Street Church before leaving for his new field of labor in London.

— A lock-out of 1,800 garment-makers in this city impending.

— Fifty-three new cases of cholera in Buda Pesth.

— Premier Abbott and Minister Foster of Canada proceed to England to argue the right of the Dominion to make commercial treaties with foreign countries.

CHURCH REGISTER.

(Continued from Page 3.)

The facts are these: The brethren here have built a beautiful and convenient church, which was dedicated on the 15th day of last October; the cost of church, independent of lot, was \$10,000. It is admirably situated, and affords a good work for the Methodist. To make this possible the brethren came under very heavy personal pledges, and have done up to their utmost ability to do still there remained about \$600 unprovided for. The Church Extension Society came grandly to the rescue with \$200, upon the condition that the church be entirely free from indebtedness by the first day of November, 1892, or forfeit their aid. Now, brethren, if the Church Aid collection does as well as it did last year, this can be done; the figures last year were as follows: Augusta District, \$77; Lewiston, \$87; Portland, \$74; making a total of \$438. If each pastor will kindly do his best for this deserving church, the amount can be easily raised. This is a Conference interest, not a district one. Please take your collection as early as possible, and forward it to me for the society.

W. R. ELDRIDGE, Pastor.

THE PERMIGWASSET AND MERRIMACK VALLEY PREACHERS' ASSOCIATION OF CONCORD DISTRICT AND THE EPWORTH LEAGUES will hold a meeting in Concord, Oct. 15 and 16. Services to be held the 15th in Baker Memorial, and the 16th in the First Church.

PROGRAM.

BAKER MEMORIAL.—Tuesday, Oct. 15, 11 a. m., 1. Devotional service, conducted by Dr. J. W. Merrill; 2. Organization; 3. Reports from churches.

At 2 p. m., 1. Literary program; 2. To the Rev. W. H. Hutchins; 3. Methods of Conducting a Revival; 4. The Minister's Work; (1) As a Preacher, D. E. Miller; (2) As a Pastor, Geo. R. Locke; 5. Address by S. C. Keeler, P. E.

EPWORTH LEAGUE, at 7 p. m.

PROGRAM.

1. Business; 2. The Epworth League: Its Origin, Growth, and Relation to Methodism, Mrs. J. E. Boland; 3. How to Utilize the Various Departments of the League: (1) Christian Work, the Lenten League; (2) Mercy and Help, Miss Maud E. Northrop; (3) the Epworth League; 4. Literary Work, H. Sargent, of First Church, Concord; 5. Entertainment, Miss Emma Jones, of Baker Memorial; 6. Correspondence and Finance, Lakeport; 7. Report from the Worcester Convention.

At 7:30 p. m., addresses by Rev. D. C. Knowles, D. D., and Rev. J. M. Durrell.

NORWEGIAN PREACHING SERVICE.—A Norwegian service will be held in the vestry of Bromfield St. Church, Oct. 16, at 4 p. m. Preaching by Rev. J. P. Anderson, Norwegian missionary to the patronage of Boston. Missionary Department, Church Extension Society, will pasture the attention of Norwegian and Danish brethren to this notice.

BOSTON PREACHERS' MEETING.—The preachers will be addressed, next Monday morning, by Mrs. Lydia Von Pinkenstein Mountford, the learned lecturer on Oriental subjects. Public invited.

JOHN R. CUSHING, Secy.

Dover District Apportionments.

	P. E.	C. M.	A. D.	Ch.
Amesbury	\$68	\$21	\$34	\$34
Auburn	14	5	7	7
Chester	11	5	7	7
Dover	112	40	56	56
East Hampton	6	2	3	3
East Kingston	6	2	3	3
East Rochester	24	7	12	12
East Woburn Circuit	14	4	6	6
Epping	28	9	14	14
Exeter	44	14	24	24
Greenland	72	28	36	36
Great Falls	30	10	15	15
Hampton	22	7	10	10
Haverhill, First Church	75	28	38	38
Haverhill, Second Church	100	39	50	50
Kingston—Danville	28	9	14	14
Lawrence, First Church	112	40	56	56
—Second Church	66	24	32	32
—Garden Street	36	12	18	18
St. Mark's	24	8	12	12
—St. Paul's	12	4	6	6
Lowell, Bridge Street	20	7	10	10
Merrimackport	12	4	6	6
Methuen	28	9	14	14
Milton Mills	12	4	6	6
Moultonville	12	4	6	6
Newmarket	32	10	16	16
North Andover	44	14	24	24
Raymond	24	8	12	12
Rochester	72	28	36	36
Salisbury	44	14	24	24
Salem	8	2	3	3
Seabrook	16	5	8	8
South Newmarket	30	10	15	15
Taunton	6	2	3	3
West Hampton	9	3	4	4
Wolboro Junction	14	4	6	6

By order of District Stewards.

The P. E. claim, increased \$100, makes necessary the increase in the charges ordered by the District Stewards.

Conference Claimants, same as Bishop's Claim.

G. W. N.

W. F. M. S.

The 23d annual meeting of the New England Branch, W. F. M. S., was held in the Chestnut Street Church, Portland, Me., Oct. 4, 5 and 6.

The social missionary service of Tuesday evening was in charge of the pastor of the church, Rev. M. S. Hughes, and Rev. I. Luce, and was largely attended by both delegates and friends.

Wednesday morning, after kindly words of welcome from Mrs. M. S. Hughes, occurred the annual business meeting of the Branch.

Mrs. Charles Parkhurst presiding. The treasurer, Miss Mary E. Holt, reported receipts for the year from auxiliaries, \$24,683.28; from other sources, \$3,900.27; making a total of \$28,583.55. Notwithstanding the fact that the Branch had not met its appropriations for the year, the faith and zeal of these good women reached out after larger things, even to \$32,000 for the coming year.

The report of the corresponding secretary, Mrs. Alderman, whose presence was so sadly missed, being detained by illness, was read by the secretary, and gave, as always, interesting and encouraging glimpses of the work both at home and in the foreign field.

The general officers were re-elected: President, Mrs. Charles Parkhurst; corresponding secretary, Mrs. M. P. Alderman; recording secretary, Mrs. O. A. Curtis; treasurer, Miss Mary E. Holt.

The young ladies' service of Wednesday afternoon was presided over by Miss Clementine Butler. Dr. Parker, of India, gave a very entertaining account of Dr. Sheldon's work both at Moradabad and Muttra. A paper on "Giving" was read by Mrs. G. A. Pinney, of Dorchester, Mass., and an address was given by Miss Josephine Carr, lately returned from a trip around the world, having spent much time visiting mission stations. Mrs. L. F. Harrison conducted a children's service, being assisted by Miss Chisham.

The addresses of Wednesday evening were by Rev. Dillon Bronson, of Newton, Mass., Miss Clara M. Cushman, and Dr. Parker.

After the reports of the Conference secretaries, Thursday morning, Mrs. W. W. Penn, wife of a Congregational pastor of the city, extended greetings from the Woman's Board. Mrs. E. W. Parker outlined the work of the Branch in India, bringing out tidings of faithfulness and progress. Dr. Parker, after portraying the grand results of the work in individual cases, closed the service with a fervent prayer of consecration.

A memorial service, in charge of Mrs. H. B. Steele, was held at the opening of the Thursday afternoon session, in which tender allusion was made to the worth and excellence of the members of the Board who have passed away during the year—Mrs. J. Noble, Mrs. C. Field, and Mrs. E. Fogg.

Mrs. C. E. Thompson successfully conducted a "Discussion on Practical Topics." Three of these were young men and one a young lady. One of the State Normal schools is located here, and is well patronized by our Methodist young people. These add two classes to our Sunday-school and increase our services when school is in session from thirty-five to fifty. This speaks well for their training at home.

Of the twenty-five trustees of this school only one, to my knowledge, is a Methodist, while the Congregationalists are represented by two ministers and a dozen or more laymen, and the Baptists by three representatives. Of course this is a State affair, and should not be considered from a sectarian standpoint; yet the fact is true that the Methodists in the northern counties support the school by patronage far better than they are represented in the management. This charge embraces lots of territory, my duties for last week requiring me to go some miles from home. No distance is too great which leads me to touch with such kind, true people as I always find; the way home is always shorter while thinking of their deep gratitude.

Morrisville.—The new parsonage is valued, with the lot, at \$2,000, on which there is an indebtedness of \$600, most of which is covered by pledges. The League and Ladies' Aid have each contributed \$100, and will pledge more. The latter have partly carpeted and papered the house. A Junior League has recently been organized. The churches are scattering tracts, looking up strangers and inviting them to church, and helping in other ways.

Enosburgh Falls.—The Spirit is still at work among the people, and souls are seeking and finding eternal life. The heart of the pastor, Rev. L. O. Sherburne, is greatly cheered and encouraged.

St. Albans Bay.—God has not forgotten to be gracious. Hearts are being melted. Several have recently sought the Saviour. The people have manifested their appreciation of their pastor, Rev. W. H. Hyde, by putting quite an amount of new furniture in the parsonage, including a fine new stove for the parlor.

Seaton.—The preachers' meeting was excellent, notwithstanding the rain. Thirteen preachers, in all, were present and a good proportion of the assignments were met. The absent are to be commiserated.

St. Albans.—Rev. Emory J. Hayes, pastor of the People's Church, Boston, delivered his lecture on "What Young Men Have Done in this World," under the auspices of the Epworth League of this church, Wednesday, Oct. 5. The weather was very unfavorable, and the audience, consequently, was not large.

Montpelier District.

A series of meetings now being held at Enosburgh Falls, and several have already identified themselves with those who serve the Lord. Pastor Smithers is

South Boston, St. John's.—On Sunday, Oct. 2, the pastor received 7 on probation, 5 into full connection, and 6 by letter. He recently baptized 2 also, and 2 were forward for prayers at the Friday evening meeting.

Dorchester, Baker Memorial.—By Rev. C. H. Talmage, the pastor, 7 persons were received from probation on 1 by letter, Oct. 2. Ex-Gov. St. John gave an eloquent gospel temperance address, Sunday evening, Sept. 30.

Auburn.—Sunday was missionary day with this church. Dr. Parker made an address, and nearly \$500 was pledged for the parent Missionary Society. In the evening an auxiliary of the Woman's Foreign Missionary Society was formed, with 51 members.

North Boston District.

Cambridge, Epworth.—The piano which Mr. Chase presented to this society was not a Steinway, as we stated last week, but a Steinberg.

Lynn District.

Medford.—The Junior Epworth League was reorganized directly after the summer vacation, new officers were elected, and new names enrolled. It has now 32 members, and has had an average attendance, up to this time, of over 30 children. Mrs. M. L. J. Hayley is the efficient superintendent, and she is doing most admirable work, interesting and instructing the children. Rev. Fayette Nichols, pastor.

Springfield District.

West Warren.—Presiding Elder Thorndike preached an excellent sermon here on Sept. 25, and held the second quarterly conference. The church is prospering along all lines. The

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finances are in good condition, and a revival spirit pervades all the meetings. Eight have recently started in the Christian life. Two have been received on probation, and three into full connection.

St. Luke's held a successful Sunday-school rally on last Sunday in September, 211 being present, the largest number in the history of the school. The missionary collection of the church will probably exceed \$200.

Sunday, Oct. 2, 3 joined the church on probation, 3 were baptized, 4 joined the church by letter, and 19 joined the church by letter. This makes a total membership, including probationers, of 242 in a church only three and a half years old, which started with 54. Rev. L. H. Dorchester, pastor.

Asbury.—The special services are still being continued with good results. Rev. C. A. Littlefield has been assisted this week by several of the Methodist preachers and Rev. George C. Baldwin, Jr., Baptist. The normal teachers' class starts out auspiciously on its third year with a membership of 12. The church gave a collection of \$60 to the Millinean Methodist Church last Sunday.

VERMONT CONFERENCE.

St. Albans District.

Albany.—A new pulpit has been placed in the church and some repairs made.

Cambridge.—A new bell, weight 534 pounds, tone C, cast by the Henry McShane Co. of Baltimore, now calls the people in joyful tones to the worship of God. It is a gift to the church from Sister Rose Morton, and is an exceedingly fine bell.

It was raised to its place in the tower, Sept. 10, after the pastor, Rev. G. H. Wright, with some assistance, had spent nearly two weeks preparing a place for it. The spiritual interest is exceptionally good, especially at North Cambridge, where a Friday evening prayer-meeting is maintained. One has recently started in the Christian life, and God's Spirit is moving among the people.

Johnston.—The pastor, Rev. G. J. Newton, writes: "Our work in Johnston is in fair condition. Two joined by confession last Sabbath, and two on the previous Sabbath. Three of these were young men and one a young lady. One of the State Normal schools is located here, and is well patronized by our Methodist young people. These add two classes to our Sunday-school and increase our services when school is in session from thirty-five to fifty. This speaks well for their training at home.

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